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When Tragedy Comes

AN EDITORIAL

God Making Man

JESSE A. STANFIELD

Some Easter Experiences

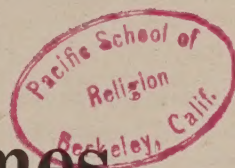
ELIZABETH H. EMERSON

Friends in Rural Japan

KENYON L. BUTTERFIELD

The Spiritual Glow

MARY MIARS HAROLD



ON THE HORIZON OF THE CHRISTIAN CHURCH

WOMEN OF NATION URGE LAW ENFORCEMENT

A "constitutional convention" of women of every state was held in Washington, D. C., April 17-19 to celebrate the bicentenary of George Washington, "the father of the constitution," and discuss in the light of his statements and warnings, the present situation as it appears to women in all parties who are loyal to the constitution. The Woman's National Committee, of which Mrs. Henry W. Peabody is chairman, held a convention last April when in a "woman's postscript to the Wickersham report," the Eighteenth Amendment was upheld all along the line. The program this year called for mass meetings, addressed by eminent leaders, in the Washington auditorium, in conjunction with the "Prohibition Fair," held there during the week with the Woman's National Committee as sponsors.

JANE ADDAMS GIVEN FURTHER HONORS

Jane Addams, founder and head of Hull House, Chicago, most famous living woman advocate of international peace, and co-winner with Nicholas Murray Butler of the Nobel peace prize, has returned home greatly renewed in health after her hospital experience in Baltimore and a short period of recuperation in Florida. She hopes to attend the official ceremonies in Oslo, Norway, this summer when the award is presented and to speak on that occasion, as will also President Butler. Afterward, if her health permits, she will attend and participate in several other conferences to be held in Europe dealing with international peace and social work. She expresses her abiding faith in the League of Nations. While in Florida, she had conferred upon her the honorary degree of Doctor of Humanities by Rollins College, of which Hamilton Holt is president.

GOLDEN JUBILEE OF AMERICAN COLLEGE

The American College at Madura in south India recently celebrated its golden jubilee, having completed its first fifty years of work. It was started by the missionaries of the American Board of Commissioners for Foreign Missions and is now incorporated under a board of trustees in the state of New York, being affiliated with the University of Madras. Next to the Christian College in Madras city, it is the largest Christian college in south India. In the recommendations of the Lindsay Commission, a commanding position is given to this college in their scheme of extension and research in the socio-economic field in cooperation with the other missionary colleges of the south. It was therefore fitting that representatives from these colleges should take part in the jubilee celebrations and bring messages of goodwill. The vice-chancellor of the University of Madras, who is a Hindu, paid tribute to the work done by Christian colleges. While the activities of missions cover a much wider field, it is in their educational and social work that all communities and religions can heartily cooperate. He said, "We owe much to missionary institutions."

RECENT GERMAN ELECTION POINTS WAY OUT

The people of Germany have expressed in the recent election their positive determination to retain constitutional government and to be governed by political principles that have stood the test of time and experience. The forecast of a few weeks ago was more than confirmed in the secondary election which decided the issue between President Paul von Hindenburg and Adolph Hitler. The German people evidently recognize that their best hope lies in following the leadership

of one who has proved his ability as a statesman. Arrayed against him was not only the full strength of the Hitler party but also the votes of the Monarchists, Fascists and Communists. His victory over the combined strength of the opposition is a further manifestation of the belief of the German people in a policy of moderation. With President Von Hindenburg enjoying the confidence of his people and Herr Bruening formulating the policies, the other European countries need not fear a radical program in Germany.

CHURCH SOCIAL WORKERS MEET IN MAY

Church social workers of every description will be challenged by the forthcoming gatherings of the social workers of the nation at Philadelphia, May 15-21. As many as 7,000 are expected at this great annual week of the National Conference of Social Work and its constituent national agencies of which the Church Conference of Social Work is one. The primary purpose is "to make religion a greater redemptive force in all social work." The Conference, which is an important promotion of the Federal Council of Churches, will have its headquarters at the Twelfth Street Friends Meetinghouse. The Chairman is Bishop Charles K. Gilbert of the Episcopal diocese of Manhattan, New York. In the morning meetings church social workers will get the latest experience and thinking in the special fields of social work. A conference of ministers from Philadelphia and adjacent cities will be held on Monday, May 16. Bishop Francis J. McConnell will address the luncheon at one o'clock on "Changes in the Social Order Demanded by the Christian Ethic." The morning session, under the auspices of the Philadelphia Council of Churches will discuss "Outline of a Church Program on Young People's Relationships, Marriage and Family Life." Membership in the Conference is \$1.00 which gives railroad rates. Correspondence should go to Miss Amelia Wyckoff, Secretary, 105 East 22nd Street, New York.

YALE UNIVERSITY CHOOSES NEW CHAPLAIN

In the fall, the post as chaplain of Yale University will be assumed by Rev. Sidney Lovett of Mt. Vernon Church, Boston, succeeding Rev. Elmore McKee who is now pastor of Trinity Church, Buffalo. "The post is conceded to be one of the most difficult in the country," comments "The Observer" in the *Boston Herald*. "Compulsory chapel has been abolished and the minister must be one of compelling power. A quiet canvass had been made of student work by large city churches and the investigators commended that in Mt. Vernon Church above any other." Mr. Lovett recognizes the difficulty of religious work in a modern university, especially under the volunteer system. The main reliance must be on personal work by the chaplain and Christian students. The new system, by which members of the three upper classes will be gathered into communities of two to three hundred, will offer an opportunity to religion to become the unifying power. Another encouraging fact is that the present rising generation is reacting from the materialism and cynicism which characterized youth soon after the war. An outward sign of the change is renewed politeness. Ten years of increasing sex education in churches and schools has produced an effect. The ideal of youth is now self-development rather than self-indulgence. The entire university community constitutes his field. The college church, non-sectarian, was founded in 1757 and has a full organization, with membership and deacons drawn from faculty and students.

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WALTER C. WOODWARD, EDITOR

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When Tragedy Comes

WHEN great tragedy comes into the lives of those about us and culminates in self-destruction, especially when it affects those to whom we have looked with assurance and admiration, we are sobered with a sense of helplessness and futility. Searching questions thrust themselves upon us. Is the instinctive aspiration to live, which we call elemental, as strong as has been assumed? "My work in life is done—why wait?" These were the words left the other day by George Eastman, inventor, manufacturer, and philanthropist. Is there any justification for a self-determinism which assumes the right to fix the limit to one's existence? It is noble to lay down one's life for others, but for one's self—how then? Is man the lord of life? If there is a divine purpose in the universe, is man sufficiently omniscient to tell when the purpose of his life has been fulfilled? How far can we divine the meaning of life, here and hereafter? Is there not something very fundamental in the Christian faith that should fortify one against such a course? Further still, is not the Christian faith implicit of spiritual help and strength in time of storm? If it is not equal to the crisis stress, what is the sanction of the Christian religion? These and similar questions crowd upon one at such a time and they are not fruitless if they help us to dig down to establish for ourselves foundations of faith yet more sure.

The increasing frequency of such tragedies likewise raises pertinent questions concerning the times and trends of our modern life. Is bleak futility the threatened sequel of our age of scientific achievement? Is our life under the present system geared to too high a speed for the sensitive human organism to withstand? Are financial depression, demoralization, and despair the necessary accompaniments of the present industrial order? Is it not possible to conserve human values as we have produced material ones, so that there may remain spheres of usefulness for men and women after the peak of their activity has passed? Has society no corporate responsibility for the welfare of those who have become helpless and hopeless victims of our economic maladjustment? Is there not available enough of human intelligence and cooperation, backed by a will to do, to enable our society to seek and find a way out of our economic impasse and to give some assurance of greater personal security against stark need in the future? Are we sufficiently concerned over the shortcomings and injustice of a social order in which so many are being driven to the desperation of self-destruction? While pertinent, these questions may

seem too big for us to grapple with as ordinary individuals. They are big, to be sure, and highly complicated, but until there is a general and insistent concern regarding them, little progress toward their solution will be made.

In situations of this serious nature, there are personal responsibilities which we as friends and fellow-Christians should feel more keenly. How alert are we to sense the trouble which others may be having and how ready are we with a sympathetic helpfulness that may relieve the strain? A feeling of inadequacy and failure in this respect has been poignantly expressed to us by a friend in relation to the recent Coleman tragedy at Chicago. "It is a sobering thought," she writes, "that none of us had so won their confidence by unmistakable proofs of pure friendship that they felt free to confide or seek advice from some one they felt would be understanding, for the solution of their difficult problem. It has happened—and happened *in our midst*—and they came from a Friends' community. Why was there no helping hand? Why did they go to outsiders for last rites rather than to Friends? Were we lacking?" We have no inclination whatever to pass judgment in this particular instance. Perhaps nothing could have availed, and we doubt whether Friends were as remiss as our self-accusing correspondent indicates. Nevertheless, the deep concern thus expressed is a timely one and should lie heavily upon our hearts. "There are lonely hearts to cherish, while the days are going by"—these terribly difficult days—and it is ours to cherish them.

To enter into the fellowship of suffering and trouble of friends and neighbors is the Christian's opportunity and call. If there is anything in the name we bear, this fellowship is peculiarly incumbent upon Friends. Are we true to our name in this respect? Are we in truth a Society of Friends—and among ourselves? We have developed a well known spirit and technique for being friendly to people who are in trouble far away, but it sometimes appears that we are weak in friendliness to those near at hand—on our street or in our Meeting. We do not always take the trouble to show ourselves friendly to those who come among us to seek our fellowship in worship. There is a grace of friendship which we should develop—not as a mere form of gentle courtesy but as a quality of heart and soul and as an expression of real concern for the personal welfare of others. He who expresses this quality and concern enriches his own life as well as the life of him who needs a friend. And who does not need understanding friends?

God Making Man

BY JESSE A. STANFIELD

THE first chapter of Genesis suggests a picture of God at work in his factory. If that figure jars a bit, blame the factories you know. In this Genesis picture, God's first work is that of bringing order out of confusion. His Spirit brings that which is without form and void into something of design and meaning. The waters are gathered to their places and the dry land is left ready for its part in the divine enterprise. Light and life are brought forth. Vegetation, fishes, birds of the heaven and land animals are produced. Last of all God makes the most important product of the earth-factory, man.

The man-making process was not completed, however, in those days of beginnings. God is at work at it now as much as then. It proceeds slowly because of certain great obstacles. While God is at work manning the earth, there are certain tendencies that would unman it. One name for such a contrary force is selfishness. No man can live to himself alone without the danger of a loss in personality. This may be seen in the eccentricities of the hermit. It may be seen also in the spiritual isolation of the miser. It may be going on in the case of the employer who counts his employees as money-making machines, or even in the church worker who thinks of the people in his organization primarily as contributors to his good name and ambition. Such a contrary force is seen when men turn back by the ways of impulse toward animalism and savagery. It may find extreme expression in the criminal whose acts are scathingly and correctly described as "inhuman." A short and familiar word for such a contrary tendency is "sin" and sin may be defined as that which unmans one, and thus undoes God's greatest creative effort on earth.

METHODS OF MAN-MAKING

Various means have been used to overcome these obstacles in man-making. One of these is the succession of human generations. Death is a means by which room is made for a new model of man. Each generation is an opportunity for a more advanced model. In homes and among the homeless, in churches and among the unchurched, in missionary enterprises and in the processes of exploitation, human nature is most assuredly being changed. Something is being done to make the present model of man better or worse than that which preceded it.

Another means employed in man-making is that of laws and punishment. Pain helps protect us from the many dangers that would undo us. But a very old, and very weighty question may arise just here. If the process of man-making is very largely a moral one, why isn't every sinner punished as surely and quickly and definitely as is one who puts his hand into the fire? One answer to this is that God, as the Great Disciplinarian, has seen fit to trust us with something of an honor system. Much of the work of framing laws for conduct and of catching and punishing violators of those laws is left to man himself.

Worship has its important part in man-making. By it men are made plastic in the hands of their Maker. As men are made or unmade by that to which they give attention, so they are helped in their approach toward the likeness of God by real and faithful worship.

Prophets have been used to help make mankind. They have often been the honest inspectors of man and his institutions. This inspection has left them with serious concerns. Much of the material in the earth-factory seemed to be worse than useless. They saw that those who should have been employed in the factory were often on strike and that utterly without reason, and that many were openly or secretly sabotaging the

Creator's handiwork. This they took so seriously that they felt that a terrible day of reckoning must soon come and that in that day only a small remnant of the human material could be saved.

In these days, especially, should we be able to appreciate the reality of the prophets' concern. Is the human race, after all, worth the age-long effort that is being spent on it? Why should not man be abandoned to a place with the other fossils of antiquity so that the Creative Wisdom and Power might break forth in a much more radically improved type of life? If God is a Father should he not rule well his own household? Should he remain inactive when there is ingratitude, selfishness, disobedience and impudent wickedness among his children? Should he do nothing when in much of our psychology, literature, drama, domestic and social life there is a deliberate turning back toward antiquated life models? Does it matter to him that a nation which has spewed out the poisons of the saloon seems now to be returning to its vomit? Is it nothing to him that in generation after generation much of his best work is wrecked by war? Adapt these questions to the days of the prophets and you will see why they were sure that the great and terrible day of the Lord was inevitable. Upon such a day they felt that the glory of his name as a righteous and powerful Ruler of all, depended.

GOD'S VISITATION THROUGH JESUS

The day of God's visitation came with Jesus. By his teaching Jesus carried forward God's man-making work. When one sees personality made or unmade in large measure by the person's relations with his fellowmen, the teaching emphasis of Jesus upon the principle of mutuality is an eventful step forward in human improvement. And when through Jesus, God himself is brought into the range of the interaction of personalities much more really and generally than before, another noteworthy gain must be credited. To the memorable teachings of Jesus was added the power of an unparalleled example. But it was in his sacrifice that his work reached its most daring and glorious success. The recent observance of the week in which his passion is especially remembered makes it fitting that a real effort should be made to catch the meaning of this part of Jesus' man-making work, both in what it has accomplished for others and in what it may do for us.

The worshipers of his day had been in the habit of bringing their offerings as they sought forgiveness from God. There was meaning in the association of petition for the forgiveness of God with the pain of the sacrifice. The setting was such as might well induce humble self-analysis. As the worshiper saw the suffering of the bleeding lamb, he might well remember the times in which he had been neglectful, or disobedient, or had injured others, for which some punishing pain as real as that of the dying lamb might have been sent upon him. But though innocent of his sins, it was the lamb that took the death-thrust of the knife. How natural it was then, that in the death of Jesus his followers should see the Offering Supreme! How could they read the fifty-third chapter of Isaiah after that without the meaning that his suffering had added to it? With what amazement did they ponder upon the fact that the Messiah who had been expected to manifest the divine wrath in destruction of unprofitable human material, had taken the stroke of judgment upon himself! How inevitable it was that they should think of him as the lamb of God!

Perhaps, however, someone may be thinking that they were

Jews and could better appreciate the suffering of Christ because of the part which sacrifice had played in their worship. Very well, let us attempt an illustration from contemporary American life. Let us imagine one whose chief concern has been for the progressive eradication of lawlessness. From childhood he has been responsive to the highest ideals. He has devoted his life to the work of winning men from criminal wickedness to useful citizenship. He goes to the underworld where evil is most highly organized and opposition to it most dangerous. By courageous teaching and flawless example his brilliant powers of mind and personality are used to turn public enemies into social benefactors. Many become aware of him but he is understood and followed by only a few. In spite of his talents and consecration he is compelled to witness a rising tide of evil. Bigotry, vice, intemperance, graft and racketeering increase. His opposition is met by resentment and hatred. Threats and even attempts to take his life are made. He knows that he must abandon his work in the underworld or take the merciless penalty of the gangsters. Their wrong-doing comes to a climax in a series of kidnapping cases, one of which especially arouses the indignation of the nation. All over the country there is a sense of thwarted justice. Some object lesson is needed to help offset the lure of heavy ransoms with which baby-stealing is being rewarded. Our social worker has become aware of the connivance of officers of the law, and even nominal church men in crime. He feels that these things ought to be exposed, and yet, he is fully aware that it cannot be done with impunity. Ought he to take the risk? The gamble is not merely with death, for that he is ready to face, but for the maximum effectiveness in resisting evil. He thinks of hunger strikes, of Gandhi's fasts, of Jesus' cross. He decides that the time has come for him to say with suffering, if need be, that which he had been trying to express in words and by example. He is ready to pay for a more sympathetic hearing with mental and physical anguish. He makes a fresh attack on the sins of the underworld. He is unsparing in tearing off the masks of hypocrisy from men high in their worlds of church, or politics, or rackets. They meet his attack with counter charges in which religious prejudices, perversions of patriotism, and criminal ingenuity are combined. Threats multiply but they are unheeded. Then, he is caught and hurried away by gunmen. They are not satisfied with an ordinary killing. There must be brutality, ridicule, epithets, kicks and blows, and finally, in mockery of the institutions and principles of justice, electrocution. . . . Then they say that he and his reforms are dead. The story however cannot be kept. Soon it has become the main topic for discussion the country over. Moral indignation is aroused and cannot be stopped short of action. Some who had not seen our worker's spirit before, see it now. They join in giving it expression. Churches are challenged into a nobler religious life. Courts are freed from corrupting alliances. A new respect for law is created. Our social worker's eloquence and example find most effective expression in his sacrifice.

THE POWER OF THE PICTURE OF JESUS

Such a picture is only imaginary. There is nothing unreal, however, in the story of the death of Jesus. The arrest, betrayal, denial, the mob, the trials, the mockeries, the nails, the thirst, and the terrible loneliness and anguish of spirit—these are not products of imagination. Jesus experienced them. People witnessed and could not forget. Some who saw could not be the same afterwards. "How were they changed?" Let us approach an answer with an illustration taken, as I understand, from a recent work of fiction. A young woman is represented as being confronted by serious temptations. A newspaper picture of a man with a stern face catches her imagination. She clips it from the paper and pins it to the wall of her room. In the challenge of the stern face she finds a power that keeps her steady. There is more than fiction in the story. Then add to the power of a newspaper picture, the power of

the real picture of Jesus as it came to be impressed on the hearts and minds of his disciples, the pictures of him as he went about doing good, the picture of him as he steadfastly set his face to go to Jerusalem, and those never to be forgotten pictures of him in the hours of his suffering, and finally of the pictures of him in his resurrection glory, and what is the result? Some saw in them mere "foolishness." Others found in them a "stumbling-block." But to others, there was in the Christ of these pictures a new dispensation in the man-creating power of God! Out of their experience of him grew such phrases as "born again," "a new creature," and "the new man."

Down through the centuries have come to us the phrases, and in varying measure, the experience also. The facts and the challenge of the sacrifice of Jesus do not change. Perhaps it is because there are variations of simple faith and insight with the times, with different persons, or with the same persons at different times, that the experience of the power of the sacrificing Christ varies. May we not expect that, out of these times of abounding hardships and wrong, the grace of faith and insight will eventually much more abound?

In an old song, the words, "Let Thy precious blood applied, keep me ever, ever near Thy side," are followed by the refrain, "Every day, every hour, let me feel Thy cleansing power." The meaning of these phrases will vary through the range of "foolishness," and "stumbling-blocks," to power. To the writer the application of the blood in the weeks of this year's pre-Easter season and after, has meant a fresh use of the New Testament picture of Christ, carrying over its challenge to the work of a minister. In this he has felt himself in comradeship with the many, who, as they saw Him during the Lenten season of this our present year, were finding something of God's man-making power.

Ivor, Virginia.

Musicians

It lies beside me on the table mute,

A thing of wood and glue and catgut strings,
My violin; but no one can dispute

That one whose hands are skilled in these rare things
Can thrill the dullest soul to ecstasy—

Can move a sodden brute to joy divine
With songs of lightest, purest fantasy
That slumber in this violin of mine.

Does he who sits beside me deaf and mute
And seemingly unfeeling as a stone,

Store songs within his heart that are the fruit
Of visions visible to him alone?

Could I, if I were skilled in these rare things,
Play symphonies upon his taut heart strings?

LOUISE A. STINETORF.

Philadelphia, Pa.

Others Carry the Burden

The first man who was electrocuted in New York state, we are told cost approximately \$100,000 to society. No one of us thinks for a moment that he paid the bills, nor do we think that his parents paid them, nor do we think there is a "criminal foundation" somewhere which comes around annually to pay such obligations. The fact is, of course, that that law-breaker and all law-breakers leave the bills for their law-breaking to be paid by the law-abiding citizen. This is a parable that runs all through society. Goodness always carries its own burdens, and the burdens of badness as well. The honest taxpayers carry the burden of the grafters, the tax-dodgers, and the criminals who break the laws and crown the jails and penitentiaries.

ALBERT W. BEAVEN.

Easter Experiences in Arizona

By ELIZABETH H. EMERSON

THE Easter season in Tucson, Arizona, has brought a variety of experiences which, in retrospect, revolve in the mind, seeking some interpretation. It may be that a simple recital of these events is the first step toward answering insistent questions.

I.

Just outside the city to the North and West on the afternoon of Good Friday we found several cars and a number of visitors, white and Indian, gathered about the bare, dusty court of an Indian village. The first impression was that of the evident poverty of the group, as indicated by their dwellings. In comparison, the pueblo homes of Indians in Taos, Santo Domingo and Isleta, New Mexico, seemed almost palatial. Here were few adobes, but rather, huts thrown together out of any and every material available, some having one side open to the elements. The crowd had gathered at one end of the enclosure, about what was evidently a temporary church. The front was open. Its low roof was of old sheet iron and topped by an unpainted wooden cross far from straight in position. At one side a rude framework held a bell. Above this too, stood a cross. A "lean-to," or addition to the main small room seemed to provide a dressing room for the actors in the more fantastic part of the drama. At its front hung across the opening, were two heavy rugs of Indian making. These furnished the only colorful beauty of the whole scene.

From behind the improvised curtains began to come strange figures of men wearing ridiculous masks slipped over their heads after the fashion of "Bottom's head of an ass" in Shakespere's famous interlude. Made out of cardboard, these showed great variety, but all were grotesque. Being twice the length of the head, they made giants of the wearers. Noses were long and crooked, ears immense. One man wore a huge braid of blond hair down his back. Another crowned his head-dress with an ancient, flattened derby. Faded Indian blankets made into the semblance of coats, old overcoats, or ordinary blue jean coats were belted by wide strips of leather to which were attached numerous pieces of metal. Trousers were of every sort. Feet were clad in the simplest of sandals. This group was followed by stragglers whose only attempt at disguise was a black cloth over the face, until altogether there were about twenty-five in the space directly in front of the "church," or ramada. All carried canes and wooden dirks or knives gaily

painted in black and red. Forming in two lines they pranced about with an occasional drum beat, coming back to their old positions where they carried on endless horse-play in pantomime. True Koshares or clowns they seemed, although their fun was for the most part unintelligible to the white on-lookers.

Yet this striking bit of pageantry was only the side show of the real celebration which was going on within the ramada. For it was filled to the front with the devout of the village, seemingly mostly mothers and children, including many babies. A priest kneeling with his back to the entrance read prayers or some "meditation" in Spanish. As opposed to the light vein of all going on outside, within was the greatest solemnity. Glimpses into the dark interior showed much decoration by way of crepe paper and artificial flowers. At the close of the reading which continued for about an hour, the clowns started in a walk, changed into a run and passed out single file through the opening left for them between parked cars. Over the country they ran, cutting a wide circle and returning to their places before the ramada.

In the meantime the scene inside had changed. Four men in black gowns and white tunics seemed to lead in chanting the wierdest of songs in minor key—a single phrase repeated again and again—to the sad notes of a crude flute. Four children dressed in white held burning candles about some sacred object on the dirt floor, perhaps a representation of the Christ. Two by two the mummers who had by this time removed their masks, also shed their sandals (was the ground holy?) and marched forward. The crowd had become silent, almost reverent as these men with hard faces knelt in front of the holy object and placed some gift—apparently money—beside it, received the benediction of cross-marked flags waved over them by two brown boys, arose, solemnly shook hands and returned to their posts.

Such, in brief, was what we saw. A little light was shed on the strange observance by information picked up at the time and afterward. A priest of Tucson, to whom the affair seemed as foreign as it did to us, said that the Indian tribe, Yaqui by name, had come some dozen years ago across the Mexican border and had settled in two groups, one here and another near Phoenix. An attempt had been made by our government to return them, but Mexico had refused to receive them. He credited them with being a very fierce tribe, who stopped at

no treatment in dealing with their enemies. It was, however, from a much younger source that I learned most. "Over the river," she lived, she said, a black eyed maiden of nine as she stepped on the running board of the car in response to my smile of welcome. I am still puzzled as to the blood that flowed in her veins, but she was not all Indian. Her father was acting as policeman and kept open the pathway for the running clowns. According to my young informant, these strangely clad men were "bad to God." When they ran it was to find him and kill him. They were very wicked. Tomorrow they would be very sick from wearing the masks so long, but they deserved it, they were so very wicked. God was safe, for he was shut up in the ramada with the good people. The bad people could not find him. At eleven o'clock the next day an effigy of Judas (she did not so express it) would be burned, and the clowns would then burn their masks. The ceremony would continue until Easter morning and end in rejoicing, if such were possible for those worn with three days' continuous performance.

Two hours of watching had been enough for me, but as I turned to rest that night, the mournful song came again and again to my ears and I remembered that these adherents of a strange mixture of Catholicism and Indian ceremonial would take no rest for many hours.

II.

Easter Sunday morning found us driving to the West and South nine miles to attend services in the old San Xavier mission which is Arizona's pride. Huge, white, majestic, with one of its twin towers unfinished, it stands out against the blue of not too distant mountains like the religious guardian of the desert. Pictures and descriptions had prepared us to admire the building, but photographs cannot include the complete setting without which San Xavier would lose half of its attractiveness. As to age, there are many of the missions of the Southwest which were established earlier. It was in 1797 that the "white dove of the desert" was dedicated, although for many years previous, first the Jesuits, then the Franciscans had conducted work among the Papago Indians in this locality.

They were gathering in small groups as we arrived and went inside the quiet, unheated church. A tiny miss all in white walked proudly beside her sombre father. Boys of all ages evidently were headed for the choir. Women with scarfs

or shawls over their heads entered and dropped to their knees. Easter hats, except on white visitors, were absent, although some women had apparently acquired bright new scarfs as a substitute to satisfy feminine vanity. Children of all ages, sizes, colors and dress tramped in, and it was evident that upon them had been lavished all possible care and attention in preparation for this great day. Babies especially were resplendent, their sweet brown faces peeping out of snowy, lace-trimmed bonnets. There had been an earlier mass, but this was the mass of the babies! By no possibility had these immaculate clothes been worn before and never again would they be so free from the telling effects of contact with the Arizona soil.

The candles of the ornate altar, which in all the years has suffered no change except the softening effect of time, were lighted by a stalwart Indian, and the Franciscan priest in elaborate robe conducted the service. The invisible Indian choir made up in zeal for lack of training and made a joyful noise. Among those present there seemed all the difference in degrees of devotion which one senses in entering a protestant service. A very efficient Indian usher, a man of strong face, appeared to make distinctions in his seating of the crowd, the faithful being placed well to the front. People continued to gather until every one of the hard, straight seats was full. From the original old pulpit on the side the priest gave a sermon or talk on the resurrection. He spoke as a debater, with his white audience as imaginary opponent. Babies cried, children became restless, and the Indian audience, by far greater than the white in number, must have found little to understand in the highly theological discourse. Yet they were there, and there to stay. During one of the many "uprisings," our group undertook to leave in order to attend another service. Turning to the narrow side aisle, I thought to make exit by that way as the least disturbing, but was astonished to find the passage blocked by a woman of godly proportions, seated flat upon the floor, her new calico billowing about her! I wished the priest could have given something to those eager, waiting people. I could only think of the old line, "The hungry sheep look up and are not fed."

III.

At various times mention has been made in THE AMERICAN FRIEND of the successful work of Roy H. Wollam, as pastor of Trinity Presbyterian church at Tucson. To Quakers in exile it is a fine privilege to come in contact for a time with Friends such as Roy and Decil Fields Wollam who have so completely given themselves to the activities of another denomination without losing the

essential elements of Friendliness. In the fold of this church, we find too, Guy and Esther Puckett, young Friends coming originally from Nebraska Yearly Meeting. To find in association with Friends a peculiar satisfaction is no indication that they are better than other people or that we think so, but in one's own family, how easy to talk without the trouble of explanations! And so, a picnic on the rocks of beautiful Sabino canyon with these whose backgrounds include so much that is similar to our own, to discuss the best ways of living and serving while "the parson" fries the steak, to watch the stars come out and the giant cacti of the hills turn to tall dark ghosts and vanish in darkness, to sing together about the dying fire with the younger generation leading, all this is good, beyond the poor power of words.

It was to attend Trinity Presbyterian Church that we hurried away from San Xavier on Easter morning. On Palm Sunday we had learned our lesson, having failed, at eleven sharp, to find seats. By arriving at ten-forty-five we were among the fortunate placed well to the front. The auditorium on ordinary occasions holds about three hundred fifty, but on these special days some five hundred were seated. Since the taking of this pastorate by Roy Wollam ten years ago this church has grown from a small congregation on the less-favored South side to its present size of nearly nine hundred and good location on the North. It was our happy privilege the other night to be the guests of Dr. Wollam at the annual "family" dinner when reports were given of all departments of this going concern. Boys' work, adult department, home department, business and professional group—there seemed a place for everyone. Mimeographed copies of the complete reports were supplied but individuals spoke for their particular work. We carried away several impressive facts, such as the excellence of the dinner, the marked ability of an ex-Quaker to serve as moderator, but the outstanding impression was that of the high type of leadership. With a religious education director of the kind displayed, perhaps the pastor isn't so important a factor after all! Does the presence of capable, earnest men and women in places of responsibility indicate the ability of the pastor to draw in that kind of people, or do such church members know how to select and keep a pastor who fills well his trust? The answer is of no consequence. The thing that counts is that a large number of people are thus working together in the highest of causes. On every hand we hear expressed regret that the happy relationship is to be terminated in June when Roy Wollam takes up the pastorate of a large church of the same denomination in Pomona, California.

The service I would really like to attend on Easter would be a quiet, simple one where there was no effort to explain or convince but where the faith of the worshippers could be centered about the living Christ with freedom to express that faith or meditate upon it in silence. But since such a meeting was not within reach on this occasion, it was a privilege to be one who worshipped in a friendly atmosphere through the most lovely of Easter music, the beautiful sacrament of infant baptism administered with meaning by the pastor, and a good sermon.

What contrast between the three groups observing Easter! They had few elements in common, but in all there was devotion. Is it more real in one place than another? More acceptable? Are the fair babes in the arms of their parents receiving the hand of blessing in Trinity Church more blessed than the brown ones in the Yaqui ramada? In all places was there not hunger and thirst after righteousness? Whose is the blame when the bread is only a stone?

Tucson, Arizona.

PASADENA FIRST FRIENDS

Pasadena Friends Church, located at Villa and Raymond, closed its fiscal year with the last of March. Under the leadership of Edwin McGrew the meeting has prospered spiritually, and has entered the new year without financial deficit.

Barclay C. Winslow has resigned as chairman of the publicity committee in order to assume other duties in the church. During the three years in which he directed the work of this committee the Sunday morning sermon was regularly reported in Monday papers, items of news were sent each month to *The Pacific Friend*, and occasionally to THE AMERICAN FRIEND, and this year a monthly paper of eight pages has been issued with F. Albert Ellis as managing editor. A handbook of members, officers and committees of the meeting and its organizations is published each spring.

On Friday evening, March 4, over two hundred members of the meeting attended a dinner in honor of the birthday of the pastor, Edwin McGrew. Martha King presided as toastmistress, and birthday greetings were extended by representatives of all departments, including the youngest. The program in the auditorium included music, readings and the play, called, "Missionary Arithmetic."

During the last year, five members were lost through death, and thirty-three were received through letter, conviction and by change from associate membership.

Esther Baird will be a visitor here in April, and will fill the pulpit on one or more occasions.

[April 30, 1917]  [April 30, 1932]

You are Invited to Help Celebrate the
FIFTEENTH ANNIVERSARY
of the
American Friends Service Committee
April 29-30, 1932

FRIDAY, APRIL 29, 1932

MEETING HOUSE, 15TH AND CHERRY STREETS

- 3:00 P. M. (D. S. T.) Monthly Meeting of the A. F. S. C.
 Henry J. Cadbury, presiding
- 6:00 P. M. (D. S. T.) Supper at the Whittier, 75c. Reserve in advance.
- 7:30 P. M. (D. S. T.) "The Nature of Quaker Service in the World"
 Anna Griscom Elkinton, presiding
- Addresses by: Joan Mary Fry, of London
 Henry J. Cadbury, of Philadelphia

SATURDAY, APRIL 30, 1932

HAVERFORD COLLEGE, HAVERFORD, PA.

- 10:00 A. M. (D. S. T.) Roberts Hall, "Quaker Adventures, 1917-32"
 William Eves, 3rd, presiding
- J. Henry Scattergood, "Early Days"
 Wilbur K. Thomas, "Carrying On"
 Mary H. Roberts, "The Second Generation"
 Bernard G. Waring, "The Price of Coal"
- 12:30 P. M. (D. S. T.) Lunch—Haverford Gymnasium, \$1.00. Reserve in advance.
- 2:00 P. M. (D. S. T.) Roberts Hall, "The Place of the Quaker in Social Progress"
 Henry J. Cadbury, presiding
- Address: (Speaker to be announced)
 Dramatic Episodes:
 "Looking Backward from 1932"
- 4:30 P. M. (D. S. T.) Haverford College Gymnasium
 A Good Old Mission Tea
 Mission Melodies by Ernest L. Brown
 Parvin M. Russell, et al

Considerable time and effort have been devoted to the exhibits of the past and present work of the Service Committee, which will be on view in the Gymnasium all day Saturday.

The Episodes will be a series of dramatic sketches, illustrative of the work of the Service Committee and its meaning. They are being prepared by a group under the leadership of William W. Price and Alice T. Miller.

Owing to the necessity of making advance

arrangements we must ask those who want supper on Friday, and lunch on Saturday, to let us know in advance at 20 S. 12th St., Philadelphia, % Anniversary Entertainment Committee.

Those coming from a distance, who desire it, will be accommodated over night. Please indicate this desire also.

Attention is called to the fact that all times mentioned are Daylight Saving Time, which is one hour ahead of Eastern Standard Time.

DOING WORK THAT GOD WANTED DONE

An Anniversary Statement of a
Decade and a Half of Work
Abroad by the A. F. S. C.

This month marks the fifteenth anniversary of the organization of the American Friends Service Committee. Many Friends, who are interested in different branches of its varied activities, have grown from childhood to maturity in that time. For their sakes and also to refresh the memories of those who may have forgotten in this decade and a half of fevered international relations, a worker who has been connected with the Committee in varied capacities since the very early days has prepared the following article:

The American Friends Service Committee was called into being by the entry of the United States into the World War. English and American Friends had realized—too late to prevent the War—that they had a responsibility for demonstrating a new way of life, a way of love which should take the place of the old method of force. They could not officially support the War; they must inevitably match service with the soldiers who gave themselves for their ideals.

Accordingly the English Friends began relief work among the refugees of France and Belgium barely three weeks after the War broke out in 1914. During the next three years, they gave themselves unreservedly to service for French and Belgian civilian sufferers, for the wounded of all nations, and for the alien enemies and their families in England. Read the whole story in A. Ruth Fry's "A Quaker Adventure."

American Quakerism collected money and clothes for the English work, formed sewing-circles, and sent a few volunteers to share in the service. Then came the entry of the United States into the War, and the necessity for far more decided action than before by Friends of this country.

The American Friends Service Committee was organized April 30, 1917. The Friends of Canada and the United States collected five thousand dollars, chose Rufus M. Jones as chairman, borrowed Haverford College as a summer training school, and called upon the young men of the Society who preferred constructive to destructive work to volunteer for relief and reconstruction in the war-wrecked districts of France.

It was a small beginning. What was it that one of our leaders said, when asked how it was to continue?—"Well, if God wants this work done, it will be done; and we want to be ready to help."

God wanted that work done; and be-

cause we were ready to help, we found far greater means at our disposal than had been dreamed of. During the eight years after 1917, the American people of every creed and race entrusted about twelve million dollars in cash to our Committee, and an even larger sum in clothing, flour, seeds, medical supplies, tools, and other articles. These gifts were used, with regard to need alone, in France, Belgium, Poland, Serbia, Russia, Germany, Austria, Greece, Bulgaria. Nearly a thousand American Friends have taken part in the service, always working in closest cooperation with the English.

In devastated France, the Quaker workers rebuilt homes and furnished them, ploughed, sowed and reaped the mutilated fields; in Russia, they fought famine; in Poland, typhus; in Greece, malaria; in Austria and Germany, they fed hundreds of thousands of half-starved children; everywhere, they fought tuberculosis and rickets, supplied milk and medical aid, established orphanages, clinics, dairies, model farms, provided horses, farm machinery, seeds; set people to work at sewing, embroidery, and other hand-crafts, and found a market for the products.

Whatever the special need, the Quaker workers tried to meet it, as brothers helping brothers. Then, as the most acute distress diminished and they prepared to withdraw, it became evident in almost every country that the physical relief and reconstruction was really, instead of a work complete in itself, the basis for a far greater task, that of openly and officially aiding in the spiritual reconstruction of the land and of the world. The goodwill created by the relief work was only the solid foundation upon which we were morally bound to build further.

The Goodwill Centers now established in Vienna, Paris, Berlin, and Geneva, the smaller Centers in Frankfort and Nuremberg, and various other groups and individuals on the Continent of Europe, are all building upon this foundation, often carrying on a line of effort unbroken spiritually from its first beginnings in material and physical relief.

The work of these Centers today need not here be described; it is constantly set forth in these columns. Sown in physical relief for love's sake, it is raised in spiritual effort to create understanding and friendship among individuals of many nations, and thus to help make peace among the nations of the earth.

THE MAN WHO WINS

The man who wins is the man who stays
In the unsought paths and the rocky
ways.

And perhaps who lingers, now and then,
To help some failure to rise again—

Ah, he is the man who wins!

WESTERN FRIENDS IN RURAL JAPAN

Dr. Butterfield Reports and Inter-
prets Distinctive Work Done
by the Binfords

As Counsellor on Rural Work for the International Missionary Council, Dr. Kenyon L. Butterfield, widely known educator, is writing a series of articles on rural missionary work in different countries. Since this article has to do with Friends, the Council has courteously given us the privilege of publishing it. The story is all the more significant in that it was not prepared with Friends in mind as readers.

The newly aroused interest in rural work in Japan, as well as the character of some of the new plans, are well illustrated in the personal experiences of two missionaries in Japan, Mr. and Mrs. Gurney Binford. For fifteen or twenty years they worked in a city, small as compared with Tokyo but still a place of provincial importance. They had probably the characteristic experiences of missionaries in such an environment, but they became somewhat dissatisfied and about eight years ago went out to a village of some four or five thousand people which is pretty thoroughly rural, as are many of the sizable villages of Japan.

The Binfords are Friends both by denomination and by nature, and they have relied far more upon friendliness and friendship than they have upon organization. Nevertheless and inevitably there have grown up kindergartens, institutes, sewing classes, a church, so that hundreds of people are influenced directly and personally by these skillful friendly Friends.

But this little article was not designed as a description of the successful work of these two splendid missionaries, who have testified publicly to their fellow-missionaries that their work among village people has been by far the most rewarding that they have ever done. In recent months a new plan has evolved, encouraged by Mr. Binford but under the leadership of a Japanese who was formerly a successful school teacher. He has worked out a plan for rural young men's institutes. This year they will be held in five different community parishes under the auspices of the Friends and in two other places with the Baptists.

This institute or gospel school makes an important departure from the typical peasant gospel school, which was developed by Dr. Kagawa a few years ago, and is one of his great contributions to rural evangelism. In his gospel schools students are brought from scattered points over a considerable area. Under this new plan the institute is more in-

tensive and draws its students from nearby villages. In fact many of the students can come daily on their bicycles. The conviction has developed with these workers that it is better to train groups of young men who are near enough together to cooperate in carrying out new ideals. Each parish has a meeting once a month when those who have attended an institute come together in what they call "A New Life Society." The purpose is to work together and to compare experiences in their efforts for better management, better products, and cooperation. The plan looks ahead for ten years and includes an institute in each center each year to get new recruits to the New Life Society, the previous members cooperating in the annual institute. There are now in this project seven rural centers, each near enough to some church so that the members can be linked up with the church, which takes the responsibility for the parish. But they are trying to avoid two denominations working in the same parish. The program is for young men who are engaged in farming and is only a beginning on the rural problem as a whole.

These gospel schools have both discouraging and encouraging aspects. Mr. Binford writes, "I regret that we do not have a shorthand report of that Sunday morning meeting for worship and the afternoon social meeting. But no shorthand report could have given the light that there was on the faces of that group. What they said can be summed up in the statement that the eight days in the institute had given to them an entirely new outlook upon life. Before, life had been dark drudgery but now it is a pleasure to live with a God-given mission in cooperation with Him in making the earth bring forth of her abundance for the good of many."

Still, only a small number comparatively are reached. And this fact illustrates how difficult it is in Japan for rural people to take a definite step toward anything that has connection with Christianity—this on account of public opinion. But deeper than that is their lack of imagination relative to unselfish service. They are suspicious of motives.

The ease with which light breaks through in the minds of those who join the school shows how hopeless their lives have been and how great the need for the work is. They have not dreamed of better things. They have known nothing better than they had had.

During the past winter months more than a thousand girls from the surrounding villages have come in each day to work in a dozen or more private sewing schools. Mrs. Binford has been teaching singing of hymns, and Bible lessons to these girls. The result of work like this has been a request to the headquarters of the rural section of the Kingdom of

God Movement to provide if possible a woman qualified to teach rural cooking and dietetics to rural girls.

This work of the Binfords has made such an impression that Mr. Binford has recently been made chairman of a committee on rural work of the National Christian Council. Already the leaders are talking of central training institutes for the purpose of training leaders for the local institutes.

It must be remembered that until very recently almost no Christian work has been done among the farmers of Japan. Now Japanese Christian forces are putting forth a determined effort to find the way into the hearts and lives of these twenty-five million unreached people.

KENYON L. BUTTERFIELD.

PENDLE HILL SUMMER TERM JUNE 18 to JULY 16, 1932

Last summer a group of twenty-six resident students from six different countries lived in the intimate fellowship of a family for one memorable month of thought and worship and work and play. It was an experiment to see whether in so short a time anything significant could be achieved in so vast a field. The experiment apparently justified itself and is to be repeated this summer.

Courses are planned to meet the needs of school and college teachers, active and potentially-active meeting and committee workers as well as for students who are concerned over matters of life service and adjustment. College graduation is not a prerequisite for the summer session. It is possible to accommodate a certain number of non-resident students who may wish to enroll for individual courses.

The Director will be Dr. Douglas V. Steere of Haverford College under whose general guidance the following program is offered: Great Devotional Literature, by Dr. Douglas V. Steere; Our Experience of God, by Prof. H. H. Farmer of Hartford Theological Seminary; Social and Economic Problems and Suggested Solutions, by Prof. Phillips Bradley of Amherst College; Permanent Values in the New Testament, by Dr. Elbert Russell of Duke University; Education for Service, by Dr. W. O. Mendenhall of Friends University; The Present Task of Quakerism, by Elbert Russell and W. O. Mendenhall.

Address applications to JOSEPH E. PLATT, Pendle Hill, Wallingford, Pa.

War stands exposed as an institution without divine sanction, drawing its strength from the brute passions which still haunt mankind, and from the lower self regarding motives of greed and selfishness, which are antagonistic to the best welfare of humanity.—WM. C. BRAITHWAITE.

NEBRASKA CENTRAL IS HOST TO COLLEGES

Nebraska Central College had the privilege of entertaining the Nebraska Association of Church Colleges in its eighth annual conference, April 1 and 2. About 150 administrative officers and teachers were present from the eight colleges, members of the Association. The conference proved to be one of the most successful and valuable in the history of the organization.

At the business session held Saturday noon, President O. W. Carrell of Nebraska Central College was chosen president of the Association for the coming year by unanimous vote of the delegates. The College is justly proud of this honor that has come to President Carrell. Dr. Rosenlof of the State Department of Public Instruction of Nebraska, gave the principal addresses in the general sessions, giving strong support and encouragement to those engaged in promoting Christian ideals through education.

Splendid leaders from the University of Nebraska also contributed to the program. They were Dean F. E. Henzlik of the Teachers College; Dr. R. D. Scott of the department of English; Dr. R. J. Pool of the department of Botany; and Mrs. Hattie Plum Williams of the department of Sociology. Professor A. A. Reed, also of the University of Nebraska, who was recently chosen as president of the North Central Association of Colleges, was in attendance through the entire conference.

Professor F. M. Gregg, of Nebraska Wesleyan University made a valuable contribution to the conference theme of Character Education. He remained in Central City addressing several group meetings Saturday and Sunday, on Sunday-school methods, making concrete suggestions for progress in this field, and spoke at the Friends Meetinghouse, Saturday evening. His work was greatly appreciated by the religious education workers of the community as well as those in attendance at the Association.

Among the special events of the conference was the dinner served by the ladies of the College Auxiliary on Friday evening at 6 p. m. This very efficient organization also served the lunch Saturday noon.

The students of Nebraska Central College returned to campus and college work was resumed on Tuesday, April 5, following the Spring recess.

NEWS OF MUNCIE MEETING

Preceding Easter, Muncie, Indiana, Meeting held a series of meetings, Howard W. Cope bringing the message each evening. The music was furnished by the Imperial quartet of Taylor University.

The Sabbath before Easter Howard

Cope preached both at the morning and evening services, his subjects being "The Shadow of the Cross," and "Failing God." Monday evening he took as his topic "A Lost World"; Tuesday, "Mending Nets"; Wednesday, "Running From God"; Thursday, "To Hell and Back"; Friday, "Spiritual Values"; and Sunday (Easter) "A Supreme Sacrifice," and "Wells of Living Water." The meetings proved a real blessing to the church for people were led to Christ and all attending received help and inspiration.

Everybody enjoyed the Imperial quartet. These college boys, consecrated to their work—each looking forward to a definite field of Christian service—were a great blessing. We are looking forward to their return visit the last Sabbath in May.

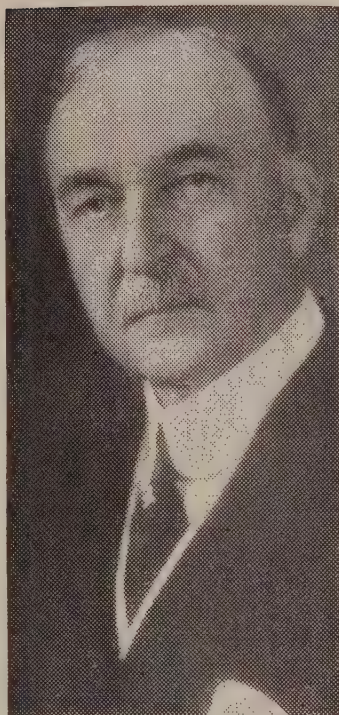
The Easter services were very well attended, more than twelve hundred people being present during the day. A half hour of meditation at six o'clock in the morning began the day's services. During this time the organist played softly beautiful old church hymns. At six-thirty, a breakfast was served to all those who attended the early morning service. All through the day's worship the Easter message was made the theme. Members were taken into the church at the morning service. All together the day was a happy climax to the services of the week before.

On Sabbath morning, April third, the Edmund Burke Ball Chapter of the De Molay worshiped with us. We were glad to have these young men—ninety-eight of them—as our guests. Howard Cope preached a helpful sermon to the young people realizing, we know, that rarely does a minister have the privilege of such close contact with so many young men at a church service. During the period of prayer, these young men knelt in the pews, as is their custom. This unusual attitude of youthful reverence was most impressive.

In the evening the Earlham College Choir gave a concert at Friends Memorial and everybody enjoyed their singing. We have received many comments from people other than Friends, who were in attendance, telling how very good they thought the work of the choir was. It is felt that this will be a real advertisement for Earlham College.

Carolina Wood was with us at our mid-week prayer service the evening of April sixth. How we did enjoy her! Her talk was not only educational but inspirational as well. We Americans, who feel we are having it rather hard these days of depression, little realize how serious the situation is in Europe. After hearing Miss Wood's talk we, in our meditative moments, can count our blessings and determine to carry on in spite of those things in our own lives which have been troublesome.

J. ELWOOD COX



After an illness of several months, J. Elwood Cox died on March 29th at his home in High Point, North Carolina, aged seventy-five years and four months.

He was born in Northampton County, North Carolina, but when he was three, his parents moved to New Garden to set the Yearly Meeting Boarding School on its feet in the trying reconstruction days. This they accomplished at much personal sacrifice and there was a certain fitness in the fact this son, Elwood, was for more than twenty-five years chairman of the Board of Trustees of Guilford College, into which this Yearly Meeting School developed. Here, until he was sixteen, this youth was educated. After a few months at a business school in Baltimore and a year of teaching at New Garden, he was a student at Earlham College for two more years.

For the past fifty years, the life of Elwood Cox has centered in High Point, whose development, from little more than a cross-roads to a flourishing modern city, has been largely due to the vision and energy of this leading citizen.

Although so actively concerned in the industrial and financial interests of his city, Elwood Cox was faithful to his local Meeting, to the Yearly Meeting and to the Five Years Meeting.

Besides his connection with Guilford College, he has been on many other boards of a public nature. For the past five years he has served as a trustee of the Duke Foundation, a benevolent fund established by his former schoolmate, James B. Duke.

As a member of the State Highway Commission during a period of ten years, he had the satisfaction of helping in the remarkable transformation of gully-washed trails into model highways.

In 1928, Elwood and Bertha E. Cox celebrated their golden wedding anniversary. His wife survives, as does their only daughter, Clara I. Cox, who is so widely known among Friends and in philanthropic circles.

Of Elwood Cox, a friend writes that he has never known a cleaner life. He adds: "During a personal acquaintance covering more than a quarter of a century and approaching intimacy, on many things wherein there was no need for veil, there never fell from his lips anywhere or at any time a syllable that could not have been uttered in the presence of his devoted wife. His deeds were as chaste as his language. In thought, in word and in daily walk, his life was as pure as that of a woman. It was neither marked nor marred by the taint of tobacco or the use of any stimulant."

Elwood Cox was a man of marked ability, an organizer and a leader. He had the gift for friendship, a kindly sympathy, gracious courtesy and unswerving integrity. Truly, a great and a good man has fallen in Israel.

WATSEKA MEETING NOTES

The Watseka, Illinois, Friends Meeting has shown a decided increase in interest in all departments of the church. In January a two weeks' meeting was held, which was unusually well attended—some nights a capacity house. Since then there has been a continued increase in attendance at both morning and evening services. There have been eighteen conversions, and seventeen have united with the church.

Two prayer meetings are held each week, which is evidence of spiritual life. At the cottage prayer meeting on Monday evening and at the church on Thursday evening there are from twenty-five to forty persons present. The young people are active in the work, leading the meetings and assisting in every way they can. Plans are being made to redecorate the interior of the building.

On Easter Sunday a twenty-year record attendance in the Sunday school was broken when 151 were present; twenty years ago, 144, and one year ago, 49. In the evening an Easter entertainment under the direction of Mrs. D. W. Donaldson was presented to a large and appreciative audience.

The man whose moral fiber is firm and fine will be what he ought to be, whatever his station, and he will think less of changing this than of fulfilling his duties.—WAGNER.

MAINTAIN THE SPIRITUAL GLOW

BY MARY MIARS HAROLD

"Keep the home fires burning
Through the darkness yearning,"

is a couplet from the song frequently sung during the world war. In the twelfth chapter of Romans, Paul exhorts the people to a higher standard of Christian living and asks them to be "fervent in spirit"; in other words, according to the Moffatt translation, to maintain a spiritual glow. Insistent is the demand that we live a happy Christian life, and that a glow from the altar of our hearts be maintained though the days be dark, and the times trying. Spiritual enthusiasm is something from the inside out. It is keeping burning the home fire upon the altar of the heart without artificial stimulus. A spiritual glow is not given alone for rare and precious moments—it is a gift bestowed to sustain us when we fall upon dull and prosaic times, in the routine of daily tasks, after the tumult and the shouting dies.

When a student at Earlham College, we had in the girls' dormitory a room called Bethel; a card upon the door indicated it, if the room was occupied. There one could be absolutely sure of no interruptions. It was a place for meditation and prayer and we believed in taking all to God in prayer. Many a girl came from that room with a peace of mind and an inward glow upon the altar of her heart, that helped her in present tasks.

The following incident is told in the life of St. Augustine. He and his mother were sitting together in the twilight at Ostia by the Tiber, meditating and communing in one spirit upon the nature of that which does not change, but remains eternally the same. They were yearning and aspiring for the homing stairway, between the finite and the infinite, when suddenly, in a flash of insight, they saw that the way home was not a Jacob's ladder in the sky, but only an ascent of the soul, by the inward way.

"Great Master, touch us with thy skilful hand

Let not the music in us die,
Great Sculptor, hew and polish us, nor let

Hidden and lost, that from within us die."

We have multiplied our activities and our interests, and have cut down contemplation and communion until it is below the subsistence level. Spiritual desires have grown faint and spiritual realities dim. The Sovereign remedy is the same as of old—"Enter into thy closet and pray," "Be still and know—God," and as the Greek translation gives it, "get hold of yourself, relax."

Final Statement for the Year

Consolidated Report of United Benevolences for Year Ending March 31, 1932

Yearly Meetings	1930-1931	1931-1932
Baltimore	\$ 6,175.80	\$ 5,700.00
California	567.00	376.50
Canada	1,012.50	365.23
Indiana	25,535.65	19,349.02
Iowa	13,671.98	8,029.25
Kansas	3,434.27	1,310.81
Nebraska	1,642.72	1,238.41
New England	10,014.60	10,076.16
New York	4,689.26	3,407.49
North Carolina	8,052.89	4,381.12
Western	13,495.22	10,132.76
Wilmington	4,436.90	3,201.48
Oregon	774.66	810.30
Other Sources	6,066.87	4,062.69
Special Appeal	275.00	
Christmas Offering	342.96	
Western—1930-1931		138.45
Total Receipts	\$100,188.28	\$ 72,579.67

Boards and Agencies

American Friends Board of Missions.....	\$ 64,676.06
Peace Association of Friends in America.....	750.02
Board of Young Friends Activities.....	2,040.77
Board on Prohibition and Public Morals.....	210.73
Board of Education.....	120.38
Board on Religious Education.....	1,178.84
Fund for Aged Ministers and Missionaries.....	2,426.38
Emergency Fund	1,176.49

Total Disbursements

United Budget for Year 1931-1932.....\$105,016.00
Receipts for Year..... 72,579.67

Shortage for Year.....\$ 32,436.33

There are tasks no one can accomplish without inspiration. The greatest realities of life are love, faith, hope, devotion, and sacrifice. These intangible things become real and inspiring, when we interpret them in the light of divine truth. God answers the need of the soul of man, and his grace has proven sufficient for others—it is sufficient for us.

Charles Frohman must have been touched by something divine, when on the deck of the Titanic, all earthly hope gone, he said to a group of friends, expecting to share his fate, "Death is life's finest form of adventure."

To be conscious of infinite helpfulness

in emergencies, and to say with Wordsworth, "I have felt a presence that fills me with the joy of elevated thought," requires that we live constructively toward the great goal of life, that we renew our sacrifice daily, and keep the fire burning upon the home altar.

"To let the new life in, we know
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal."
Indianapolis, Ind.

The real worship of God is the devotion of a life in its entirety.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WOULD HAVE US AMERICANS MIND OUR OWN PROBLEMS

Editor, THE AMERICAN FRIEND:

You carry a news paragraph on the "Horizon" page in the April 7th issue of THE AMERICAN FRIEND under the caption, "American League For India's Freedom," which provokes me to make certain observations. The names of the members of the national committee are those of men, the most of whom I regard quite highly. The fellow feeling which I am sure they have with oppressed people is one in which I share. I am sure, however, that there is no reason or expediency in forming such an organization.

Let me hasten to make clear that I have no brief for the continuation of British rule in India. On the other hand, I cannot give a clean bill of health to the Gandhi movement. I have read most of all that is worth reading on the pro-British side and on the anti-British side of the Indian problem. I have talked with people who have entertained and been entertained by Gandhi. I have talked with personal friends of Lord Irwin and Lord Willingdon. My sympathies are almost entirely with the nationalist aspirations of the Indians. On the other hand, I firmly believe that the best and the official sentiment in England is a desire to accomplish the greatest good for India. Serious mistakes have been made on both sides, however, which have only added to the complications and to the tenseness of the situation.

But I am not writing primarily about India, but about the attitude of U. S. pacifists and liberals toward the Indian problem. I am sure they are only complicating the problem still further by their action, a mistake which arises from the evident romanticist mentality of the group. Another mistake is that the group is looking too far afield for wrongs which should be righted. Such a U. S. group should, in my opinion, devote its interests solely toward, Haiti, Nicaragua, Panama, and the Philippines.

Another mistake, and the most serious one from the pacifist point of view, is that Gandhi is not, and probably never has been, a pacifist. There is a certain type of superficial pacifist mind which identifies Gandhi's "non-violent campaign" as pacifist or pacific. In my opinion all Gandhi has done is to develop a new species of warfare adapted to a local situation. He has in the past given his blessing to war when the guns were available and when Indian independence

seemed to be the indirect goal. The guns are no longer available but Parsee money is, so we have a well advertised civil disobedience campaign. It is clever. It is resourceful. But it is a demonstration of coercion, as hateful, as hurtful, and in the long run almost as destructive as war. It is the substitution of mental coercion for physical coercion. Gandhi is called by some the greatest spiritual leader since Jesus. He may be, but if he is it is not because he follows Jesus' method of peaceful persuasion but because he has developed an entirely new technique.

In closing let me say that there are many, far more than most Americans realise, within the British Commonwealth of Nations who are just as insistent for national status for India as are any Americans, and furthermore they can work to that end with better grace than they could for the same ends in the Philippines. G. RAYMOND BOOTH.

Toronto, Ontario.

HERALD THE GOSPEL!

Editor, THE AMERICAN FRIEND:

A fast train was speeding out from Chicago, but came to a sudden stop. It was soon discovered that the life had been crushed out of a young man. The train was soon on its way again, but the passengers had ceased to be a happy company, because of the heavy burden that concerned them all that day, as it seemed that they were responsible in some way. The young man's name was not known and if we had read the account in the daily press, we would have given little heed to the affair.

This seems to be the attitude in our church work until something happens close at home and then we feel keenly our responsibility. Otherwise, the concern for others seems so far away.

"I am sorry I have failed." These were the words of Dr. Mossman, an Iowa col-

lege president, after talking to a wayward youth. "Yes, I have failed; if I am, the man God would have me to be, I would make you see that you can not afford to do wrong. Yes, every moral wreck in this town is a monument to someone's failure."

President Rosenberger remarked a number of years ago, "I hope you are not going out to defend, but to herald the Gospel." Sometimes it seems that our Christian work, including peace and temperance, is on the defensive, when it should be progressive.

Surely the statement is right that if we show the right personal interest in children from the junior age, they are easily led to see that there is great reward in serving God; but how many churches observe decision day in their Sunday schools? They are already pure minded, for we read, "Except ye be converted and become as little children, ye shall in no wise enter into the Kingdom of Heaven." They take part in family devotion, but a properly conducted annual decision day would assure them that they have complied with the scripture and are truly converted when doubt comes, and the golden age of opportunity has passed, and when we are on the defensive, and some of our best talent has accepted the offers of the world in other lines of work.

When a child is born into the Kingdom, then surely the work has only just begun and we should help him find his place. For good reasons, Friends have abandoned the birthright membership idea, but we have failed to carry out their plan and the children are not "old enough to understand" and qualify for active members until we solicit them for church funds when they are automatically considered active members.

I believe that we should be progressive in all our work and the most effective way to overcome evil and wrong ideas is to herald the message of hope and salvation in the right way.

The most disagreeable part of the machine to me is the troublefinder light; but I must sign here, however much I dislike the name.

(alias) PROF. B. A. TROUBLEFINDER.
Somewhere in Iowa.

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QUAKERDOM • AT • LARGE

The passing of Kenneth H. Rich, a prominent business man and popular citizen of Kokomo, Indiana, and a member of Union Street Friends Meeting, brings a keen sense of loss to all concerned. The tribute paid him was the greatest in the history of the city. As a member of the school board and as a leading undertaker he was well and favorably known and will be greatly missed as a citizen and a member of the meeting which he loved and to which he gave a worthy service.

* * * *

Dr. Ira S. Frame, widely known as a leader of the Conservative Friends' group in Pasadena, California, died, February 20 at the age of seventy-five years. He was president of the Pasadena City Brotherhood, and was a staunch supporter of prohibition and anti-cigarette work. Dr. Frame was deeply interested in Friends' activities outside as well as within his own group, and was a frequent attendee at the sessions of California Yearly Meeting. He and his wife were in attendance at the American All-Friends Conference held at Oskaloosa in September, 1929.

* * * *

At its recent sessions, Philadelphia Yearly Meeting appointed the following as fraternal delegates to the forthcoming sessions of the Five Years Meeting of Friends, to be held at Richmond, October 18 to 24: J. Henry and Jane W. Bartlett, James W. Edgerton, Olive R. Haviland, Rayner W. and Naomi B. Kelsey, Robert H. Maris, Dr. Joseph and Mary Emlen Stokes, Agnes L. Tierney, Davis H. Forsythe. These delegates were authorized to add a few younger Friends to their number, if they see fit. Of the above named Friends, Rayner Kelsey, Robert Maris, and James W. Edgerton were present at the sessions in 1927.

* * * *

The concluding feature of the Minnesota State Y. M. C. A. convention held in Minneapolis March 29th, took the form of a dinner given in appreciation of Roscoe C. Coffin, retiring state secretary. Dean Coffee of the State Farm School presided and President Cowling of Carleton College and others took part in the exercises. Roscoe Coffin entered Y. M. C. A. work after his graduation at Penn College, in 1905. He was the first secretary of Faribault County, 27 years ago; was for 11 years associate state secretary, specializing in boys' work; and for the last 10 years Minnesota state secretary. He has been unable to carry his work for several months on account of a seri-

ous operation, but there is good promise now that after a few more months he will be again able to enter active service. In the warm expressions of commendation so freely given, much was said concerning his influence upon groups of boys in the different counties. "Coffin said" thus and thus is often heard in these groups. He and his family are valued workers in Minneapolis Meeting of Friends in which he is trustee, elder and chairman of the finance committee.

* * * *

C. V. Haworth, a member of Union Street Friends Meeting, Kokomo, Indiana, who for the past nineteen years has served the community as superintendent of the public schools and has been active in a large number of enterprises for the civic good, has been awarded the distinction of being the outstanding citizen of Kokomo in the line of unselfish work for the good of the community according to a selection made by a committee representing the local service and community organizations. The Kiwanis Club who has sponsored the movement to select such a citizen awarded him the trophy of recognition to the great satisfaction of his many friends.

* * * *

A Toledo, Ohio, subscriber writes to ask what we know of this "big, sturdy, Quaker U. S. Steel Taylor's" record, as the *Stock Market Ticker Tape* calls him. The reference is to Myron C. Taylor, New York lawyer and industrial titan who has just been made Chairman of the Board of the U. S. Steel Corporation and given full executive direction of what is referred to as the "world's greatest industrial enterprise." We know nothing. In fact we doubted the Quaker connection but find that he lists himself as a Quaker in "Who's Who." We also note his membership in a dozen or so exclusive clubs, which indicates that he has long been favored with a seat among the mighty. Apparently he is better known in financial than in Friendly circles.

NEWS OF OUR MEETINGS

A special offer is made by the American Friends Service Committee in conjunction with the Peace Association of Friends in America, they having secured a number of rather inexpensively bound copies of William Allen's "War Behind the Smoke Screen." They will send it to ministers, peace workers, and others throughout Quakerdom while the supply lasts for thirty-five cents, and give with it without charge Kirby Page's pamphlet "National Defense." These splendid

publications deserve a widespread circulation. Write American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

* * * *

Esther Baird, for forty years a Friends missionary in India, gave an interesting message at the evening meeting at First Friends church of Los Angeles on March 20. The meeting program was given by the Missionary Society of the church and some of the members put on a pageant entitled "Living Water." At the evening Easter meeting of the church the Christian Endeavor society put on a special program. The offering went to support the C. E. missionaries.

* * * *

The Easter services of Leesburg, Ohio, Friends, centered in the Cross and the Resurrection. A large beautiful cross was placed in the pulpit and each class in the Bible school placed a floral offering around it. Members from the classes then made helpful contributions to the service. The pastor spoke briefly on "Death the Gateway to Life." Several members were welcomed into church fellowship at the conclusion of the service. The flowers presented at the cross were later sent into homes where there was sickness or other trouble.

* * * *

Easter Sunday was a good day at the First Friends Church, Alliance, Ohio. The young people of the congregation united with the other young people of the city in a sunrise prayer service at the Immanuel Reformed Church, after which they assembled at their own church for the regular C. E. service. The same group gave an impressive pageant "The uplifted Cross" during the Bible school hour, when the attendance was nearly three hundred. At the morning service for worship, Lawrence and Sarah Belle Sams of Iowa were present. Lawrence and a sister Ella Moody brought an inspiring message in song. The choir had charge of the evening service and were greatly favored in the rendition of the cantata "The Resurrection Day" by J. Lincoln Hall. The pastors Orin and Oshea Hutchins, have notified the meeting that they feel their work will close at Alliance with the pastoral year. Neither the church nor the pastors have made definite arrangements for the coming year.

* * * *

Services commemorating the twenty-seventh anniversary of Friends Rescue Home at Columbus, Ohio, were held on April 15. The sermon was given by Seth C. Rees, first superintendent of the Home, and a memorable feature was the un-

veiling and presentation of the portrait of Evangeline Reams. Acceptance was made by Claude A. Roane, superintendent of the Ohio Yearly Meeting on behalf of Friends everywhere.

* * * *

George H. Moore, pastor of the Friends Church at Ridgefarm, Illinois, is seriously ill in the Lake View Hospital at Danville. In his absence, Helen Hester, as associate pastor is carrying on the work. George Moore has held several important offices in the Yearly Meeting and his ministry through the years has been a spiritual help to many who deeply sympathize with him in his affliction and pray for the Master's blessing upon him.

* * * *

Highland Meeting of Friends of Fairfield Quarterly Meeting, in Highland County, Ohio, gave the play entitled "The Christian Trail," on Sunday evening, April 3, to a large appreciative audience. This was interspersed with solos, choruses, violin and piano numbers. Many were the favorable comments on the lesson taught.

* * * *

Easter services were held jointly by the Azalia and Sand Creek, Indiana Friends at the Azalia Church. Richard R. Newby, General Superintendent of Western Yearly Meeting delivered the Easter sermon which was an inspiration to all. Special music was furnished by the choir. A generous offering for the United Budget was given.

BIRTHS

BENTON—To Merle and Lillian Benton, Dannebrog, Nebraska, December 1, 1931, a daughter, Donna Mae.

JONES—To Harlan and Gertrude Jones, Central City, Nebraska, April 3, 1932, a daughter, Marilyn Joy.

DEATHS

ALLEE—John W. Allee, aged nearly 82 years, at his home near Bloomington, Indiana, on April 4th, 1932. Impressive funeral services were held from the meetinghouse on the forenoon of April 6th with Edward M. Woodard and Lyman G. Cosand in charge. There survive the wife, Mary E. Allee and four sons—W. G. Allee, New Orleans, La., Dr. W. C. Allee, Chicago University, Hermon M. Allee, California, and Foster C. Allee of Bloomington. There are eleven grandchildren. At the time of his death, John W. Allee was an elder in Bloomington Monthly Meeting. He has filled many places of responsibility in the church and in the community. Such lives never die but live on and on.

BEED—At her home in Whittier, California, April 1, 1932, Alberta Farquhar Beede wife of Joseph John Beede, and daughter of William and Elizabeth Coffin Farquhar, in her sixty-ninth year. Born at Le Grande, Iowa, she accepted Christ at an early age and devoted her life to Christian work. She was married in 1886 and went to live in Nebraska, ten years later moving to Whittier, Cali-

fornia. Active in Bible school, Christian Endeavor, and the Missionary Society, which she served as president for a long period, she gave her best to the Master. For many consecutive years she was active in the Spanish work of the Yearly Meeting and was well known in many Mexican settlements. Perhaps her most outstanding work was with and for the Japanese people as superintendent of the Whittier Japanese Mission. She is survived by the husband and their children: B. Willis Beede of Richmond, Indiana; Lillian Beede Anderson, at home on furlough from Korea; Arthur H. Beede of Walnut Creek, California; and Masami Beede the adopted daughter, of Whittier. There are also five grandchildren.

COOK—Near Greenfield, Ind., March 21, 1932. Charles E. Cook, son of John N. and Judith Ann Cook, aged almost fifty-three years. A birthright member of Friends he was an elder and trustee in Westland Meeting. He had been a great sufferer for eighteen months and much of that time confined to his home. He was tenderly cared for by his devoted companion, Gussie Cook, and his children Caryl, Ernest, Dortha and Philip.

DAVIS—At his home in Columbus, Indiana, March 15, in his sixty-ninth year. Nathan B. Davis, son of William and Miriam Davis. He was a birthright member of Sand Creek Friends Church. In 1917 he was married to Leona Bradford, who with two brothers Nereus F. Davis of Milan, Kansas and William J. Davis of Benton Harbor, Michigan survives him.

HARVEY—At her home in Newcastle,

Indiana, March 18, 1932, Martha J., widow of Charles B. Harvey, aged seventy-eight years. For more than two years she had been helpless from a broken hip and was cared for by her daughters, May Ratcliff and Ruth Alice Harvey with whom she lived. Two other daughters, Edna R. Redick and Ethel S. Macy, also survive her. She was a member of the meeting at Spiceland and the pastor, Wm. O. Fox, had charge of the funeral service.

JESSUP—At his home, Denair, California, January 20, 1932, Theodore H. Jessup, at the age of seventy-seven. He was born at Spiceland, Indiana, and received his higher education at Penn College. He was converted in early life and in Iowa, Nebraska, Colorado, and California spend many years in the work of the Lord, both as layman and as minister. In 1877 he was married to Hannah M. Bond and in 1927 they celebrated their golden wedding. He, together with David Wood, established the Friends Meeting at Denair in 1907. He is survived by his wife and by three of their five children, J. Loren of Denair, Walter J. B. of Ramona, Calif., and Leona Kessler of Boulder, Colo., and by three grandchildren.

LARKIN—At his home in Highland, Ohio, Alonzo C. Larkin, in his eighty-fourth year. He was a consistent Christian, a loyal Friend, a temperance enthusiast and an advocate of moral reform. He held many positions of trust in Samantha and Highland meetings. His wife, Elizabeth Larkin, who has served as a minister for forty-five years,

Outstanding New Books

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JAMES F. WALKER, *Principal*

Westtown School

Westtown, Pennsylvania

with three sons and a daughter by a former marriage, survives him.

PEELE—At her home in High Point, N. C., March 3, 1932, after a lingering illness of several months, Ann Elizabeth White Peele, aged seventy-five years. She was born in Belvidere, N. C., daughter of Rufus and Lydia Wilson White. In 1894 she was married to Jesse W. Peele, who died in 1913. Her quiet, unselfish life endeared her to her friends and neighbors in her girlhood home in Belvidere, her husband's home in Northampton County and in her later home in High Point, N. C.

RICH—At his home in Kokomo, Indiana, April 8, 1932, after an illness of eleven weeks, Kenneth Heston Rich, son of Levi P. and Josephine S. Rich, aged forty-nine years. He was born in Kokomo, was graduated from the high school in 1900 and later entered the undertaking business with his father, finally becoming owner of the business. He was a life-long member of Union Street Friends Meeting. The funeral service in charge of his pastor, A. Ward Applegate was attended by a large number of citizens and friends.

STANLEY—At his home near Camby, Indiana, March 4, 1932, Luther M., son of Elwood and Emma Mills Stanley, aged sixty-seven years. His wife, Etta Allen Stanley, and a son, Lowell, preceded him in death. He is survived by one son, Dallas; two grandsons, four brothers and one sister. Funeral services were conducted by Mary Jessup at Fairfield church.

TERRELL—At his home in Clinton County, Ohio, March 2, 1932, Hampton Terrell, son of John and Elizabeth Williams Terrell, in his 92nd year. In 1866, he was married to Harriet M. Painter and to them were born three children, two of whom survive: Emma Terrell Hare and Albert H. Terrell. He helped organize the Fairview meeting of which he was clerk and an elder for more than forty years. He loved to worship with those who love God, he loved children and was very fond of flowers which he grew in his garden to share with his friends. His life has inspired many to greater faithfulness. His home was a haven of rest and hospitality to traveling ministers, and a spot of warm friendship to friends and neighbors.

THORNBURG—At his home near Highland, Ohio, John Milton, son of Edward and Rachael Thornburg, aged seventy-four years. A birthright member of Friends and a valued member of Highland meeting, he filled many positions of trust, as treasurer of the Bible school, trustee of the local meeting and of Fair-

field Quarterly Meeting. His wife, who was Charlotte Greene, a daughter, Mrs. Glen Morris, and a grandson of Houston, Texas, survive him.

UNTHANK—At Spiceland, Indiana, March 23, 1932, Susan B. Unthank, widow of Josiah Unthank, and daughter of Joseph and Ann Gause Hunt, in her ninety-third year. Born at Spiceland, she was a student in Friends Boarding School, now Earlham College, taught school for a time and was matron at White's Institute when it was an Indian Training School. She was a collector of relics, antiques and historical materials, many of which she gave to Earlham College. She was a remarkable woman whose influence was almost unbounded. As a Bible school teacher, as a friend of children, as a lover of truth and beauty, with intense loyalty to her meeting and her alma mater, she endeared herself to a large circle of friends and acquaintances. A unique feature was that, at her request, she was buried in her Quaker wedding dress in which she had been married seventy-one years ago. The passing of this fine character, who had lived so long and so well, was indeed a day of victory.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car. or South Side Elevated to 43rd St. Bible School. 9:45; Worship. 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St. Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting. John Woolman Hall, 1174 East 57th Street. Meeting for worship. 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox. Clerk. 1332 East 56th Street.

NOTICE

Friends Boarding Home, Waynesville, Ohio, offers to Friends and others a comfortable home with pleasant surroundings. Rates reasonable. Write Matron, Friends Home, Waynesville, Ohio.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360 W.

MIAMI, FLORIDA

The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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